The THOREAU SOCIETY BULLETIN

BULLETIN 181 Fall, 1987

US ISSN 0040-6406

The Thoreau Society, Inc., is an informal gathering of students and admirers of Henry David Thoreau. Michael Meyer, president; Eric Parkman Smith, treasurer; and Walter Harding, secretary. Address communications to the secretary at State University College, Geneseo, N.Y. 14454. Dues: Students, $10; Regular members, $20; family membership, $35; benefactor's membership, $100; life membership, $500. Dues should be sent to the Thoreau Society, 156 Belknap St., Concord, Mass. 01742. The society also sponsors the Thoreau Lyceum at that address.

ELBERT HUBBARD, CONCORD, AND THOREAU,

by Douglas R. Capra

On February 20, 1893, Elbert Hubbard of East Aurora, New York, visited Concord, Massachusetts. He was drawn to the town for many reasons, not the least of which was that he claimed a distant relationship to Concord's Ebenezer Hubbard. (1) But, more importantly, he was an aspiring writer with two published novels and a third in progress. This third novel would be titled FORBES OF HARVARD, and, as one review stated, had "a flavor of Concord, and the influence of Emerson, the Alcotts and Thoreau. . ." (2)

Hubbard had come to Concord from Cambridge where he was registered as a "special" student at Harvard University. (3) At thirty-seven, he had tried to enroll and had been turned down. That irked Hubbard. It was true that he had little formal education, but, as he was later to put it, his university had been "The School of Hard Knocks." At fifteen he had started selling soap door-to-door, and now he was a partner at the J. D. Larkin Company in Buffalo. His keen business instincts, personal charisma, and innovative sales techniques had assured him a bright financial future. (4)

But in 1892, Hubbard had sold his interest in the soap business and decided upon a career in letters. He had even tutored in Latin and Greek under a home-town minister, assuming that, with his common sense and successful background, Harvard would welcome him with open arms. He was mistaken. (5)

To complicate matters, in 1893 Elbert Hubbard was a man in trouble. His wife Bertha, back in East Aurora, had given him three sons and by 1896 would bear a daughter. But she offered him little intellectual stimulation or philosophical companionship. Alice Moore, on the other hand, was now Elbert's secret lover and would, while he was still married to Bertha, bear him a daughter in 1894. Hubbard had met Alice in 1887 while she was teaching in East Aurora, and a relationship had gradually developed. Early on, as they read and discussed the literary world, especially Emerson, this relationship had been via letter--a true Platonic Emersonian and Thoreauvian "Friendship." Alice led Elbert into a deeper reading of the transcendentalists, collaborated on his novels, and by 1901 would be living in Concord with their daughter Miriam in the Bartlett house on the Lowell Road. Elbert would be in and out of Concord frequently for quiet visits. (6)

By that time, too, Hubbard would be firmly on his way to "house-hold" word status in America. His essay, "A Message to Garcia," was known throughout the world; his "Little Journeys" were read and reread by a culture-hungry middle class; his magazine, the PHILISTINE, was one of the most popular "little magazines" of its day; and his utopian Roycroft enterprise in East Aurora was among the leaders of the arts and crafts movement in this country. Hubbard was also one of the most popular lecturers of the period, and would actually do two shows a day on the Orpheum, vaudeville circuit during the 1910-11 season, spreading his eclectic philosophy and advertising the products produced by his Roycrofters.

By 1915 he and Alice, whom he married in 1904 after a scandalous divorce, would be dead, victims of the Kaiser's attack on the LUSITANIA. But Concord had always remained a special place for Hubbard for both personal and philosophical reasons. The influence of Emerson and the other transcendentalists, especially Thoreau, on Hubbard's career was profound, and would manifest itself not only in his writing, philosophy and lifestyle, but also in his famous Roycroft experiment.

After returning to Cambridge from Concord on that February day in 1893, Hubbard wrote to his sister Daisy, enclosing "a sprig from a tall pine that rocks to and fro in the breeze over the grave of Emerson, whose resting place is marked only by a huge bowlder on which the chisel has never left its mark." He reminded Daisy that "Nearby are the graves of Hawthorne and Thoreau." (7)

It may have been during this trip, while standing in awe by the graves of several famous writers, that Hubbard conceived the idea for his "Little Journeys," a series of biographical sketches "being washed in with impressions of the scenes and surroundings made sacred" by his subjects. These "random records of beautiful days spent in little journeys," with "Stray bits of information" and "various personal incidents" accompanied by "some facts stated which have been told before," would be one of Hubbard's lasting claims to fame. (8)

Also on this trip, Hubbard armed himself with a letter of introduction to the Hosmer sisters, "two of the most charming women I have met, which name, by the way, you will often see in Thoreau's journal." He dined with them, their "man Friday, and a tabby cat of the Thomas persuasion." He was impressed with their talk of books, which they knew "Kiver to Kiver," and with their "plain living and high thinking." (9)

But the highlight of the evening for Hubbard came after dinner when the sisters showed him "copies of the first edition of

all of Emerson's and Thoreau's works, with inscriptions," followed by "piles of yellow letters from R.W.E. to their father and to themselves." He was also delighted to see letters from Louisa May Alcott and as well as from "her grand old father." About this time, Hubbard may also have visited Emerson's home and met with his son and daughter. (10)

For Elbert Hubbard, this experience, this close proximity to greatness, had its effect. He had probably read Emerson long before he read Thoreau, and the former had more influence on him initially. At some point, however, Thoreau entered Hubbard's life and either influenced his actions or, more likely, confirmed for him the correctness of actions already taken, and propelled him further to follow his inner voice. As E.M. Forster has written: "The only books that influence us are those for which we are ready, and which have gone a little further down our particular path than we have yet gone ourselves." (11)

As early as 1888, four years before leaving the soap business, Hubbard wrote to his sister: "Your house, your raiment and all of these things must be a means to an end, he or she who sets too much store on the possession of things forfeits health, moral and physical, as well as spiritual." He continues: "Tell me that your house is the home of 'plain living and high thinking'. . .Honor to the house where they are simple to the verge of hardship so that there the intellect is awake and reads the laws of the Universe . . ." (12)

In 1892, when he shifted from a successful business career to the uncertain field of literature, Hubbard felt compelled to write to his mother, explaining the radical turn his life had taken. In this revealing letter he announces: "I have sloughed my commercial skin. . .I have all the money I want and there is better use I can make of my time." He justifies his decision by reminding his mother that "he who would excell in the realm of thought must not tarry in the domain of dollars. . .he who would live long and well, must live like a poor man, no matter what his income is." (13)

Hubbard's search for personal identity and meaning, and his thirst for knowledge and culture, had led him to the simple life and thus to Concord. The many years he had spent writing, reading, extracting quotations for his scrap books, and attending numerous Chautauqua circles, had prepared him for such a drastic career change. As he wrote from Harvard in 1893: " I find that the transition into the realm of books has been so gradual with me, that I meet and mix with the best here on a perfect equality." (14)

Concord, and especially Thoreau, would lead Hubbard further down his personal path to success and fame.

FOOTNOTES

1. Hamilton, Charles F. AS BEES IN HONEY DROWN: ELBERT HUBBARD AND THE ROYCROFTERS. Cranbury, NJ: A. S. Barnes, 1973, pp. 65-66.
2. Codman, John Thomas. BROOK FARM: HISTORIC AND PERSONAL MEMOIRS, Boston: Arena Publishing Co., 1894, ads in back of book.
3. Hamilton, p. 60
4. For a good basic biography of Hubbard, see Champney, Freeman, ART AND GLORY: THE STORY OF ELBERT HUBBARD. New York: Crown, 1968
5. Hamilton, p. 54
6. For the details of this relationship, see Hamilton's book.
7. Heath, Mary Hubbard, THE ELBERT HUBBARD I KNEW. East Aurora, NY: Roycroft, 1929; rpt. 1981; rpt. 1981, p. 192.
8. Hamilton, p. 126.
9. Heath, pp. 192-3.
10. Ibid.
11. Richardson, Robert D. HENRY THOREAU: A LIFE OF THE MIND. Berkeley: University of California Press, 1986, p. 21.
12. Heath, p. 184
13. Hamilton, p. 54
14. Heath, p. 191

SOPHIA THOREAU, T. W. HIGGINSON, AND THE JOURNAL

(Editor's Note: The Pierpont Morgan Library of New York has kindly granted permission to publish this letter which sheds light on the early history of the publication of Thoreau's Journal)

Concord, Sept. 26th (1865)

Mr. Higginson
Dear Sir:

In response to your note of Sept. 21st allow me to express my sincere appreciation of the compliment implied in your willingness to edit my brother's journals. I think of no person more worthy to accomplish the task. I presume that the volume which you saw in Worcester is a fair specimen of the remaining thirty which Henry left in my charge.

These papers are very sacred to me and I feel inclined to defer giving them to the public for the present.

I differ from yourself in regard to the pecuniary profit which I believe would result from the enterprise you suggest.

The journals contain nothing that could offend any class of readers - 'Nature' being the absorbing topic.

And judging from the sale of my brother's late works, I feel confident that a selection might be made which would prove successful in every respect.

With the highest esteem, I am yours truly,
S. E. Thoreau.

A NUMISMATIC NOTE ON THOREAU'S FRACTIONS OF CENTS, by Paul O. Williams

Much has been said about Thoreau's use of fractions of cents in calculating his income and expenses in the "Economy" chapter of WALDEN. For example, he spent, as he recounts it, $8.03 1/2 on boards. His farm expenditures for the first season were $14.72 1/2. Rye meal cost him $1.04 3/4, Indian meal $.99 3/4, clothing and incidentals $8.40 3/4.

A number of commentators assume he was joking in calculating his figures so close, but both the economy of the time and the possibility of dealing in fractions of cents perhaps add a background to his commentary, joke or not. It would have been possible, if somewhat involved, to make change for him if he bought his $.99 3/4 of Indian meal.

First of all, the United States minted a half cent piece from 1793 until 1857, at intervals. Thoreau would surely have been

familiar with both the Classic Head half cent, minted between 1809 and 1836, and the Braided Hair half cent, minted between 1840 and 1857. This would not necessarily mean, however, that he used them. The coin was not common. Those dated 1840 through 1848 are "known only in Proof condition." (Bowers, 37). About 40,000 were minted for circulation in 1849 and a like number in 1850. The next year saw 147,672 minted. No half cents were made for circulation in 1852. Nearly 130,000 were made in 1853 and other quantities until the coin was discontinued. Clearly the coin did circulate over a considerable period of time, though it was in limited use.

But the traders of the time had other access to fractions of cents. As Alan Herbert remarks, "Prior to 1857 foreign coins circulated freely in the U.S. The Spanish dollar or 8 reales coin equalled one U.S. dollar. This made a two-reale coin worth 25 cents, a one real 12.5 cents, and a half-real coin would thus have been worth 6.25 cents." (Herbert, 25)

Thus, conceivably, Thoreau could have given someone $1.06, gotten a half-real in change, and ended spending $.99 3/4 on his Indian meal.

Incidentally, in his diary for 1878 William McNair, of Elsah, Illinois, calculated his time in building the Methodist Church for that village down to the half cent, though this was a time after the half cent coin had fallen into disuse. Since he was working for about $.10 an hour, a half cent would represent three minutes of work. Today, someone working for $15 and hour, not at all a rare wage, would earn a half cent every 1.2 seconds. In our time a supermarket clerk earning $5.00 an hour earns a cent every 7.2 seconds. So such workers dropping a cent a customer gave them, and spending a few seconds in retrieving it, would use up its value to their employers in the time they spent. With this in mind, Thoreau's calculations do not look nearly as fine as we cut things today.

Bowers, Q. David. UNITED STATES COPPER COINS: An Action Guide for the Collector and Investor. Wolfeboro, NH: Bowers and Merena, 1984

Herbert, Alan. "Coin Clinic." NUMISMATIC NEWS 36 (21 July 1987): 24-25.

ADDITIONS TO THE THOREAU BIBLIOGRAPHY...WH

Borst, Raymond R. HENRY DAVID THOREAU: A REFERENCE GUIDE: 1835-1899. Boston: G.K. Hall 1987. 147pp. On the basis of Borst's primary bibliography of Thoreau of several year ago, we have been looking forward to this nineteenth century secondary bibliography--and it very much lives up to expectations. He has tried to include in it every printed reference to Thoreau up to the time of his death and every "substantial" printed reference to him from then up through 1899 and, in most cases, with a very brief summary and/or evaluation of the entry. He has succeeded notably in his effort, probably doubling the number of entries that were in Francis Allen's 1906 bibliography which covered roughly the same period, and opening up a wealth of new material to Thoreau scholars. We have noticed a few items he has missed--but very few. Perhaps the most significant items he overlooked were the items in the Concord Town Reports of the last years of Thoreau's life which give record of some of his surveying work for the town and official notice of his death.Our only other criticism is is that a few times he lists "unidentified newspaper clippings" but does not tell us where these clippings are presently located. But these are minor quibbles. The book as a whole is a magnificent job and should be in the hands of every serious student of Thoreau. We wish now that Borst would go to work on a supplement bringing the secondary bibliography up to say 1950, thus saving the student's having to search through the Allen, Wade, White, Collins, and Thoreau Society bibliographies.

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-----. THOREAU'S ALTERNATIVE HISTORY: CHANGING PERSPECTIVES ON NATURE, CULTURE, AND LANGUAGE. Philadelphia: Univ. of Penn, 1987. 174pp. $24.95. This short book is an expansion of Miss Burbick's article listed above in which she argues that "Thoreau wrote a unique form of natural history in which nature became that basis for perceiving, justifying, and understanding all human action." He was attempting to "redefine that relationship of humankind and the natural world." "It directs men and women to live in accordance with the acts of nature and tells them to place faith in the history of natural processes and build their societies based upon observable natural laws." It presents Thoreau's as "an attempt to rescue history from the hands of the falsifiers, those writers who proclaimed the advancement of civilization at the expense of nature." I am not certain that Thoreau's attempt was as conscious and directed as Miss Burbick suggests, but it is a challenging thesis.

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THE THOREAU-ALCOTT HOUSE FOR SALE.

The Thoreau-Alcott House on Main Street in Concord in which Thoreau lived the last twelve years of his life and where he died, is now being offered for sale by the present owners. The following advertisement is from the CONCORD JOURNAL for August 13, 1987. This is the

house that in 1948 the society was offered the house by the Alcott heirs for $25,000, and we were unable to raise sufficient funds. Its current price is 1.1 million dollars.

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AN EPILOGUE FOR THE THOREAU SUMMER SEMINARS
BY Walter Harding

A 20 or more year tradition comes to an end this summer with the last of my Concord Summer Seminars on Thoreau, and the Transcendentalists. Their beginnings are hazy. Sometime in the early 1960s I began teaching a seminar on Thoreau in the summer session of my home university, the State University College at Geneseo, N.Y. After a year or two, I began including a long weekend field trip to Concord as part of the course. In 1967, to include the festivities celebrating the 150th anniversary of Thoreau's birth and the issuance of the U.S. commemorative postage stamp of Thoreau, we spent a full week in Concord. Next the whole seminars were moved to Concord and we took up residence in the dormitories of Concord Academy. Sessions ran from three to six weeks. Aimed first at advanced undergraduate and beginning graduate students, they were gradually opened to advanced graduate students and later to post-doctorals. Occasionally, under special circumstances, a few high school students were permitted to audit. Ages eventually ranged from 16 to the mid-80s. Before the series was over nearly every state in the union had been represented plus Canada, France, Italy, Litchenstein, Iceland, Chile, and Japan — with between 10 and 15 professors from the latter country.

In 1976 the seminars came under the aegis of the National Endowment for the Humanities' Summer Seminars for College Teachers Program wherein twelve outstanding teachers from small colleges were brought to Concord to spend eight weeks doing research on Thoreau and the Transcendentalists. An astonishing number of articles and books were generated out of this series. In 1984 the National Endowment began a new series, bringing 15 outstanding high school teachers from all over the country to study the Concord authors Thoreau, Emerson and Hawthorne. In 1987 this program was expanded to include two foreign secondary school teachers.

In the first years in Concord, James Scholes of the college at Geneseo, William Drake of the State University College at Oswego, N.Y., and Edward Rose of the University of Alberta taught supplementary related courses. I taught all the remaining courses. For eight or 10 years, Edwin Way Teale gave a special lecture at the seminars each year. Other guest speakers over the years included Lawrence Buell, Robert Gross, Philip Gura, Michael Meyer, Anne McGrath, Thomas Blanding, and Jane Langton. Much of the research during the seminars was done at the Concord Free Public Library, where Marcia Moss, the curator of collections, in particular, was ever helpful. One of the major discoveries occurred when Mark Wright turned up Thoreau's flute book, unrecognized, in the attic of Orchard House.

The seminars were regularly punctuated with field trips — a tour of the Thoreau sites in Concord, a walk around Walden Pond, a bird walk on the Great Meadows, a hike through Easterbrook Woods, a ramble to Salem, or a visit to Sturbridge Village or Fruitlands, and a climb of Mount Monadnock or Mount Wachusett. One seminar was devoted to Cape Cod.

Two periodicals came out of the seminars: the "Twisted Dial," a satire on Transcendentalism, but with some good serious articles too, came out in four or five annual issues, distributed to alumni of the group only; and "Intuitions," another annual, now in its third year, for circulation among the various NEH seminars. The former was edited by Linda Beaulieu and the latter by Tim and Linda Miller.

An indirect outgrowth of the seminars is David Barto's portrayals of Thoreau now given regularly summers at Walden Pond. He was invited to join the seminars when I learned he had developed these portrayals for his high school classroom in Pennsylvania and he used the seminars to expand and polish his performances.

Now, feeling that I have "several more lives to live," I have brought the series to an end. But looking back over the 20 and more years, I look upon them as some of my happiest teaching experiences, and feel deeply indebted to those participants who have given me so many joys and so many insights into the central figure of the seminars — Henry Thoreau.

REPORT OF THE LYCEUM COMMITTEE by Esther Almgren, chairman.

We have at last made some headway in the maintenance and improvements of the Thoreau Lyceum building and grounds. The building has a new roof and a new paint job. Tree and shrub removal was necessary before the double coat of paint was applied. Al Fittapaldi was in charge of getting these tasks completed.

An added expense was incurred when the glass in the case in the lecture room was broken during the annual meeting. Cost, $120.

A new brochure for the Lyceum was printed in June. The brochure committee consisted of Sue Altshuler, Tom Blanding, Sylvia Klinck, and Anne McGrath. The brochure is distributed through all the Concord historic houses and the Concord Chamber of Commerce and is sent out to many people, near and far, who request information about the Lyceum and/or the Thoreau Society.

A beautiful new sign now graces the front lawn of the Lyceum, crafted by Steven Baldwin, and donated by Miss Mary Lou Taber.

Anticipated are expenditures for reprinting for sale at the Lyceum of THE THOREAU PROFILE, DISCOVERY AT WALDEN, and a new color poster of Walden Pond. Also new carpeting for the upstairs and three dozen folding chairs for the lecture room.

We are grateful to the following for information sent in for the bulletin by C. Adams, P.Brooks, M.Billjas, A.Bula, J.Burger, B.Blatz, D.Barto, J.Barrett, T.Blanding, E. Almgren, H.Deese, C.Dietrich, R.Galvin, E.Johnson, J.Johnston, N.Jackson, J.Michel, W.Newby, G.Ryan, E.Schofield, R.Thompson, F.Wagner, P. Williams, and J.Zuithoff. Please keep the secretary informed of items he has missed and new ones as they appear.

EMERSON'S ESTEEM FOR THOREAU,
by George Stewart, Jr.

(Editor's Note: In the January issue of BELFORD'S MAGAZINE (I, 222-34), Stewart in an article entitled "Evenings in the Library: Emerson," praised Emerson but denounced Thoreau. Emerson then wrote Stewart the following letter, which Stewart then published in the Atlantic Monthly for June, 1903 (pp. 858-9), meanwhile Stewart read more widely in Thoreau, and changing his mind, published a much more favorable article about Thoreau, "Henry David Thoreau" in the Canadian Magazine for Dec. 1894 (4:101-9))

In view of the observance of the one hundredth anniversary of the birth of Emerson, it has occurred to me that the Contributor's Club might be disposed to publish an interesting letter from the poet philosopher, which he sent to me from his Concord home on January 22, 1877. When I was a much younger man than I am now, I wrote, and had printed in one of the magazines, an essay on Emerson and his writings and platform addresses, in which I was injudicious enough to underrate Thoreau and his work. Since then, of course my opinion of that remarkable genius has undergone much change, and I have read and re-read him with growing pleasure and profit. Even his eccentricities have for me a charm of their own, which is quite distinct. With this brief introduction, the letter may follow: -

Dear Sir:

I have to thank you for the very friendly notice of myself which I find in your monthly magazine, which I ought to have acknowledged some days ago. The tone of it is courtly and kind, and suggests that the writer is no stranger to Boston and its scholars. In one or two hints, he seems to be misinformed. The only pain he gives me is in his estimate of Thoreau, whom he underrates. Thoreau was a superior genius. I read his books and manuscripts always with a new surprise at the range of his topics and the novelty and depth of his thought. A man of large reading, of quick perception, of great practical courage and ability, - who grew greater every day, and had his short life been prolonged, would have found few equals to the power and wealth of his mind. By the death, recently, in Bangor, Maine, of his sister, Miss Sophia Thoreau, his manuscripts (which fill a large trunk) have been bequeathed to H. G. O. Blake, Est., of Worcester, Mass., one of his best friends, and who, I doubt not, will devote himself to the care and the publication of some of these treasures.

When your journeys lead you to Boston, it would give me pleasure to have a card from you of your address.

With kind regards, R. W. Emerson

THE THOREAU PEW, from the records of the First Parish in Concord..

(Editor's Note: In 1826 when the more orthodox Trinitarian Congregational Church was established in Concord because Rev. Ezra Ripley had been leading his congregation of the First Parish further into Unitarianism, Thoreau's three paternal aunts Elizabeth, Jane, and Maria took their membership to the new church. Their brother, John Thoreau, Henry's father, remained with the First Parish. Six years later, John apparently purchased the sisters' old pew for himself and his family. The following document in the First Parish records attest to that transaction.)

Know all men by these presents, That We Elizabeth Thoreau, Jane Thoreau and Maria Thoreau, all of Concord in the County of Middlesex, single-women, in consideration of Seventy five dollars, to us paid by John Thoreau of Concord in the County of Middlesex, the receipt whereof we do hereby acknowledge, do hereby give, grant, sell and convey unto the said John Thoreau a certain Pew in the Rev. Dr. Ripley's meeting house numbered forty three and bounded northerly by that occupied by Joshua Buttrick, Southerly by Daniel Wood's pew and Westerly by Nathan Barrett's pew.

To have and to hold the afore granted premises, to the said John Thoreau his heirs and assigns to his and their use and behoof forever. And we do covenant with the said John Thoreau and his heirs and assigns that We are lawfully siezed in fee of the afore granted premises; that they are free of all incumbrances; that We have good right to sell and convey the same to the said John Thoreau, his heirs and assigns for-

ever against the lawful claims and demands of all persons.

In Witness whereof, we the said Elizabeth Thoreau, Jane Thoreau and Maria Thoreau have hereunto set our hand and seals this twentieth day of November in the year of our Lord one thousand and eight hundred and thirty two.

Elizabeth Thoreau & seal
Jane Thoreau & seal
Maria Thoreau & seal

signed, sealed & delivered in presence of us Dan[l] Shattuck, Ellen P. Poole
Middlesex, Concord Nov. 20, 1832. Then the above named Elizabeth, Jane, & Maria Thoreau acknowledged the above instrument to be their free act and deed Before Me, Dan[l] Shattuck, Justice of Peace .

FURTHER DOCTORAL DISSERTATIONS ON THOREAU

[The full texts of these dissertations may be be ordered from University Microfils in Ann Arbor, Mich. in either microfilm or bound copies.]

AN UNIVERSITY MICROFILMS ORDER NUMBER ADG86-28928. 8703.
AU BARTNIK-RONALD-J.
IN KENT STATE UNIVERSITY (0101) PH.D. 1986, 342 PAGES.
TI AUTOBIOGRAPHICAL FICTION: THE FUSION OF ART AND LIFE IN HENRY DAVID THOREAU'S "WALDEN" AND JACK KEROUAC'S "ON THE ROAD" (MASSACHUSETTS)
SO DAI V47(09), SECA, PP3426.
AB A review of current theories of autobiography has led me to adopt the concept of "autobiographical fiction" in order to describe those works that fall between traditional works of autobiography that establish an author's "identity" and works of fiction that convey "meaning" for an author. Because of their position between genres, works of autobiographical fiction are especially difficult to read and interpret. To explore the special relationship of "identity" and "meaning" in such works, I have taken Henry David Thoreau's Walden and Jack Kerouac's On the Road as representative examples of autobiographical fiction and have developed detailed readings of both. In particular, I focus on the strategies each writer employs to expand his own self-investigation beyond autobiography.

In Walden, Thoreau's "heroic" reading of his life establishes his "identity" by providing an actual account of his life at Walden Pond, yet his treatment of that life also encourages readers to examine it for "meaning" as a type of fiction. To balance these divergent intentions, Thoreau carefully manipulates the distance between himself and his readers and between his narrator and protagonist. In addition, he contrasts his protagonist's temporal viewpoint with his narrator's eternal one. This contrast of viewpoints along with a constant movement between fact and interpretation challenges his readers' concepts of time, space, and self and forces them to reconsider the value of their own lives and the condition of American society.

On the Road represents another development of autobiographical fiction that involves an "arbitration" of Jack Kerouac's road life with Neal Cassady to provide the facts for the fictional autobiography of Sal Paradise. Kerouac's close adherence to the facts of his own life, however, also encourages readers to examine the work as an actual account of his own life. By assigning his past to Sal, Kerouac effectively fuses "identity" with "meaning" and develops the story of his past into a novel that questions the values of post-war America. In this sense, On the Road shares a similar intent with Walden.

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AN UNIVERSITY MICROFILMS ORDER NUMBER ADGB6-27040. 8702.
AU ROSSI-WILLIAM-JOHN.
IN UNIVERSITY OF MINNESOTA (0130) PH.D. 1986, 228 PAGES.
TI "LABORATORY OF THE ARTIST": HENRY THOREAU'S LITERARY AND SCIENTIFIC USE OF THE JOURNAL, 1848-1854.
SO DAI V47(08), SECA, PP3040.
AB Largely because of the commercial failure of his first book, A Week on the Concord and Merrimack Rivers, in 1849, Henry Thoreau was forced to redirect his literary energies in the years immediately following. In this process the Journal played a vital role, as it became the focus of the daily routine Thoreau established to balance the pressing demands of getting a living with those of his art and genius. The result was a method of journal composition which served two purposes, sometimes simultaneously: it enabled him to produce draft for literary works in progress and to record and reflect on his observations of nature. Although "Walking" (1862) is usually regarded as a late work, much of what became the final essay was developed in the early 1850s Journal and delivered in a lecture as the first fruit of this method. And the same method allowed him to draft passages for Walden (1854) in preparation for the major revision of that manuscript which he began in early 1852.

The aims and method behind Thoreau's observations of nature, as revealed in the Journal, are illuminated when seen in the context of the idealist approaches to natural history which, in the 1840s and 1850s, competed vigorously with the positivist approach that eventually triumphed. Thoreau's critique of positivist methodology (and to some extent his own alternative method) thus has interesting affinities with the more recent critique developed by Michael Polanyi.

That Thoreau's immersion in natural science also bore fruit in his literary endeavors is indicated by the way polarity--an idea or "principle" prevalent in the work of idealist scientists and transmitted to Thoreau through Coleridge--informs the topical and narrative structures of "Walking." Similarly, the textual history of Walden's climactic thawing sandbank passage in "Spring" illustrates the dual function for Thoreau of imagination, in perception and in artistic creation. For analysis of that history demonstrates that he used the Journal both to know and describe accurately a natural phenomenon, and to shape that account for literary puposes.

NOTES AND QUERIES . . . . .

When the Timothy Wheeler House (formerly Concord's home for the Aged) celebrated its centennial this year, it had the words "1851 Surveyed by Henry David Thoreau" inscribed on its granite gatepost on Walden Street.

COLLECTOR'S CORNER. the 1986 AMERICAN BOOK PRICES CURRENT (Washington, Conn.: Bancroft Parkman) lists the sales of a 2-page manuscript of Thoreau on autumn foliage at $950; Thoreau's letter to Blake of Jan. 1, 1859 at $8,000; a first of EXCURSIONS, $60; of MAINE WOODS, $120; three firsts of WALDEN, $1200, $600, and $475; a first of A WEEK, $900; three Manuscript Edition sets, $3700, $1100, $5000; and a first of A YANKEE IN CANADA, $110. And BOOKMAN'S PRICE INDEX (Gale Research, Vol.33) lists sales of firsts of CAPE COD at $385 and $100; EXCURSIONS, $450; POEMS OF NATURE, $300; SOME UNPUBLISHED LETTERS, $175; WALDEN,$1,000; WALDEN (Limited Editions CLub), $400; A WEEK, $1200; WHERE I LIVED (Golden Cockerel),$125; WILD APPLES (St.Onge), $200; YANKEE IN CANADA, $300, $175.

According to the NEW YORK TIMES for Aug. 25, 1987, Thoreau was nominated for but did not achieve election to the new Poet's Corner in the Cathedral of St. John the Divine in New York City.

Sam & Omie's restaurant in Virginia Beach, Va. sell a t-shirt labeled, "Everyone should believe in something. I believe I'll go fishing."

A note in the NEW YORK TIMES forAug. 6, 1987 notes that the New York publishers Simon & Schuster are challenging in court New York's so-called "Son of Sam" law" which requires criminals to give the profits of any of their books or films based on their crimes to their victims. Part of their argument is that had the law been then in effect, Thoreau could never have published "Civil Disobedience. We fail to follow their logic since Thoreau had not committed a personal crime against anyone.

Mary Sherwood has asked to correct our statement about her in the Winter, 1987, BULLETIN when we said she was against reconstruction at Walden Pond. She says she is in favor of reconstruction at the pond, so long as it is the right type of reconstruction, restoring Walden Pond to what it used to be.

Bradley P. Dean, of the University of Connecticut, has won an American Antiquarian Society Fellowship to work on "Henry David Thoreau as a Lecturer."

Carl F. Klinck. in his 1976 ROBERT SERVICE: A BIOGRAPHY (New York: Dodd, Mead, p.14) says of the Canadian poet famed for "The Shooting of Dan McGrew, "The two writers who most influenced his life were Henry David Thoreau and George Borrow. WALDEN avoided the adornment of shallow books, and presented Service, in 'simplicity of expression,' with a 'clean new world of tonic air and diamond clarity'; Thoreau 'fostered the recluse,' and perhaps the potential farmer in Service."

In her EARLY DIARY (New York: Harcourt Brace, 1982, II, 226-7, Anias Nin says on June 7, 1921: "I have just finished WALDEN. The book being my own, I took joy in marking each passage, and in some instances I even scribble an observation on the margin of the page. Thoreau's way of dealing with his life in the woods startled me. I can hardly say what I expected, but I know the book fell short of my expectations. Something in my own nature is keenly averse to discord, and the great contrasts between certain pages is jarring. I would like to cut up the book, leaving only those pages that are filled with beauty, feeling and charm. Why should Thoreau appear so calculating, so practical, stoical, arrogant, cold in chapters such as 'Economy,' the latter part of 'Solitude' and others, when he proves himself a poet, a naturalist, a kind-hearted sagacious man in others? However, I can truthfully say that although I cannot love Thoreau, there are a thousand qualities in him which inspire admiration and liking. Perhaps when I am older, less idealistic, more humane and practical, I may pay a just tribute to the great Thoreau."

Incidentally, does anyone know the location of Miss Nin's copy of WALDEN today?

Edward Carpenter, the English reformer and friend of Henry Salt, the English biographer of Thoreau, tells us in his autobiography, MY DAYS AND DREAMS (London, 1916, pp. 115-6): "The other thing that happened in 1883 was my reading of Thoreau's WALDEN. Just about the very day that I got into my new house and onto my plot of land--the realization of the plotting and scheming of some years--that book fell into my hands, which took the bottom completely out of my little bucket! Having just committed myself to all the exasperations of carrying on a house and market-garden and the petty but innumerable bothers of 'trade,' the charming ideal of a simplification of life below the level of all such things was opened out before me--and for the time I felt almost paralyzed.

"Whatever the practical value of the Walden experiment may be, there is no question that the book is one of the most vital and pithy ever written. Its ideal of life spent with Nature on the very groundplane of simplicity (though probably only permanently realizable by a highly cultured humanity, having access to all the results of art and science, as Thoreau had at Concord) has yet shattered the conventional views of thousands of people. It helped, I must confess, to make me uncomfortable for some years. I felt that I had aimed at a natural life and completely failed--that I might somehow have escaped from this blessed civilization altogether--and now I was tied up worse than ever, on its commercial side.

"What sort of line my life would have taken if Thoreau had come to me a year earlier, I cannot tell. It is certain that there would have been a considerable difference. Perhaps it is lucky I was not drifted away by him and stranded, too far from the currents of ordinary life. At any rate I do not regret now that things happened as they did. Instead of escaping into solitude and the wilds of nature--which would have satisfied one side--but perhaps not the most persistent--of my character, I was tied to the traffic of ordinary life, and thrown inevitably into touch with all sorts of people."

The Thoreau Lyceum is now selling a cross-stitch sampler to embroider which says "Simplify."

We have been asked where Thoreau says,"A man need only to be turned around once with his eyes shut in this world to be lost." Can anyone help?

More contributions to the Thoreau Society fund have recently been received from Anne Wanzer, Al Fittipaldi, the NEH Summer Seminar in honor of Walter Harding; Robert Galvin, and Dale Schwie.

Thoreau's name is inscribed among other notable world authors on the north wall of the Boston Public Library.

The front of an unnumbered and unnamed building on Newbury Street in Boston (just above #352) is covered with a Dali-like mural which includes in it an unmistakable portrait of Thoreau wearing a conducter's hat and going through a subway turnstile. Can anyone tell us who painted it and how it happens to be there?

Can anyone tell us specifically where the little village of shanties of Irish railroad construction workers put up in the early 1840s was? Nathaniel Hawthorne describes it in his AMERICAN NOTEBOOKS and we suppose it was the source of Jim Collins' shanty that Thoreau purchased to use in the consruction of his own cabin. Jim Tantillo of the Walden ranger staff wonders if it were in the northwestern corner of the reservation where Route 2 and the railroad intersect, for there is a whole series of small holes there.

According to Aubrey Hodes, in his MARTIN BUBER: A PORTRAIT (New York: Viking, 1971, pp. 126, 204-5), Buber not only frequently quotes Thoreau but says that should a third world war occur, "Young people of all nations would be justified in following the way of civil disobedience, as Thoreau suggests."

The Cleveland, Ohio, Metropolitan Park system celebrated the 170th anniversay of Thoreau's birth with a special hike through the park.